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Contemporary Catholic Authors: Daniel A. Lord, S.J., Defender of Youth

By REVEREND JOHN B. McDONALD, Loras College,
Dubuque, Iowa

Father Lord is not one to let his powers go unused. Told that on his sixth birthday he would come to the use of reason and could then sin, he triumphantly celebrated the occasion by telling a lie.

Today, forty-eight years later, Father's abilities and energy have made him the author of 122 pamphlets, twenty-two plays, nine pageants, six musical shows, and fourteen books. In addition, though principally, he edits the *Queen's Work* and directs the Sodality of Our Lady in the United States.

But to begin at the beginning. Daniel Lord first saw the light of day on April 23, 1888, not the first great man, incidentally, to have been born on that month and day. He was the first of two sons born to George Douglas Lord and Ivy Jane Frances (Langdon) Lord, then living in a modest cottage on West Adams Street, Chicago. Baptized in St. Malachy's Church, he was given the name of his grandfather Lord, who at one time—up until the fire of 1871—had been pastor of a fashionable Presbyterian church on Prairie Avenue. The A in Father Lord's signature stands for Aloysius, his confirmation name, suggested by his grade school teacher, a nun, to whom he was deeply attached. When Daniel was two years old, the family moved to St. Lawrence Avenue on the South Side. It was here that his brother was born.

His first formal education was had at a public school across the street from the family residence. Later, when the Lords moved to Vincennes Avenue, the lad entered the third grade at Holy Angels Academy, conducted by the Sisters of Mercy. Finishing the grades there, he entered De La Salle Institute on a scholarship. Finding commercial subjects not to his taste, he transferred, after a year, to St. Ignatius High School. It was during his prep days that the Lords took up residence in Austin, a suburb of Chicago, in a home surrounded by lawn, tree, and shrub. From here the young man commuted to his high school and later to Loyola University, then styled St. Ignatius College. From Loyola he received his Bachelor of Arts degree in 1909.

In the fall of that year he entered the Jesuit novitiate at Florissant, Missouri, where for seven years he prepared himself for the exacting life and work of a member of the Society of Jesus. In 1917 he received his Master of Arts degree from the University of St. Louis. For the next two years he served as instructor in English at the university. In 1919 he was raised to a professorship and was made student counsellor. He was ordained priest in 1923 and two years later was professed in the Society of Jesus. In 1935 Creighton University conferred a Litt.D., *honoris causa*, on Father Lord, a distinc-

tion seconded by Boston College in the following year. In 1940 he received his portfolio of membership in the Gallery of Living Catholic Authors, formal recognition of the ability and influence of one of the greatest pamphleteers of modern times.

The year 1925 was an important one in his life. Not only did he then become a full-fledged member of the Jesuit Order, but he became National Organizer of the Sodality of Our Lady and editor of the *Queen's Work*, which under his direction has risen from a circulation of 3,000 in 1925 to more than 100,000 at the present time. Since 1928 he has been Chairman of the Students Spiritual Leadership Conventions, and from the following year of the Parish Sodality Conventions. Originator of the well-known Summer Schools of Catholic Action, he has, since 1931, served as National Director. These schools, held each summer in the larger centers of Catholic population have had attendances that ran into the thousands.

Such are some of the outer events in the life of Father Lord. For a more intimate picture of the man we may well have recourse to *My mother*, at once a biography of Jane Lord and an autobiography of her author son. Written in 1934, within a year of her death, it records the remarkable mother-son companionship that began when the boy was barely two years old and that continued unabated until the young man left Chicago for the Jesuit novitiate. Of necessity the association was lessened by distance and by new engagements, yet the influence of strong-minded Mother Lord continued until her death.

That she was the greatest single force in his life he freely acknowledged in the Preface to his book: "She fashioned with

skill the lives of those who depended upon her . . . She knows now, I hope, that I recognize in her the dominant influence in my life." From her he derived his love for literature, the theatre, music. With little education herself, she determined that her sons should have the best she could afford. A devotee of the stage, musical, and opera, she took her babe-in-arms to the best that Chicago provided; and as the boy grew older, he became first a companion of, then a squire to his mother on her theatre pilgrimages. Said he, "All my life was a training, I am sure. The training went on in a thousand ways. But perhaps the most powerful training was neither formal nor planned nor deeply considered. It was the resultant of my constant companionship with my mother."

She early determined that her boy should play the piano. Thinking that her son might have inherited the Lord ability to paint and draw, she provided an instructor. She arranged dancing lessons for him, not so much for the art itself than as a means of cultivating poise and the social graces. She encouraged his participation in parish, high school, and college theatricals, in elocutionary contests, and in writing for the school papers; yet she was ever insistent that he receive good grades.

Strangely enough, the lad so mothered that he never had a real childhood playmate of his own choice, seldom played with children of his own age, made no childhood friends, at fourteen, during the first year in high school, manifested a social bent that quickly warmed acquaintances into friendships that were many and permanent. The wise mother, ". . . she (who) loved young people, the younger the better, with an understand-

ing affection that drew her readily to their level of age", now fostered her son's social proclivities in every way. Indeed, all her training of her son was ultimately to fit him to take his place in society, though his introduction to social life had been long delayed. With joy she saw her accomplished son receive the recognition she thought his due. As the school years progressed and she saw him developing as musician, elocutionist, actor, playwright, composer, author, student, a thorough gentleman accomplished in all the graces of fine living, she could view with satisfaction the results of her exacting training. "I believe that this companionship with my mother gave me, as a boy, a poise and sense of sureness that were invaluable . . . Because I talked with her constantly, I found it easy to talk with adults. I was always more at home with youngsters who were my seniors than I was with those of my own age."

Never did the shrewd realtor who was Mrs. Lord ever invest more successfully than when she gave her son the opportunities and the encouragement to test his latent powers and to bring them into full fruition. Once the gay, fun-loving, enterprising young man decided to give his all to God in vow and priesthood, he used his singular gifts and accomplishments to advance the kingdom of God in the hearts of youth whom he loves so well.

At Loyola University Daniel Lord was leader of the dramatic societies and editor of the school paper. While a student preparing for his work as a Jesuit, he wrote, in collaboration with Reverend J. F. Quinn, a fellow student, a college musical comedy, "Full Steam Ahead". It was a success and others followed: "Over and Back", "Rouge and Rapid Fire", "So-

cial Order Follies", "Matrimonial Follies", "Election Year Follies", this last in 1940. In these he sought to use "music, comedy and dancing to achieve a definite goal in social philosophy". By 1922 he was ready to develop his idea that the stage could be made to serve a social and religious purpose, and he produced the first of several pageants, "The Dreamer Awakes". This was followed in the years since by seven more. These pageants became widely known. Father Lord was invited to Hollywood, so undisclaimed report has it, as consultant to Cecil de Mille's "King of Kings". That was the first of several similar assignments, not the least of which was to establish the ethical code now governing the movies.

His plays, as distinguished from the musical comedies and pageants, are twenty-two in number. Three are *Passion Plays: A fantasy of the Passion, Behold the Man, and Pilate the governor*. Of the others, the most ambitious is *Storm-tossed*, a social order drama, first produced, and successfully, in St. Louis, in 1936. It is the dramatization of Father Lord's novel of the same name. In it the Gospel of the Church is contrasted with the gospel of Stalin. He shows that Catholic social justice rises out of a love for one's fellow man and is to be set up by peaceful means, whereas communistic justice has its root in hate and its methods are of violence. The lesson is plain: Let Catholics emulate the zeal of communism; let communism study the Catholic principles of justice and charity. Said Father Lord of this play: "*Storm-tossed* really does not pretend a complete solution of man's problems. Rather it has one idea: To make the audience think and feel. Apathy is the great enemy. Ignorance of the bitter struggle all about

us is the one great peril. Catholics and good people in general are accused of apathy and ignorance. True? I don't pretend to answer. But I do pretend to offer a play that should knock apathy a hard blow and throw some light into ignorance. If, at the end of *Storm-tossed*, the audience goes out saying: 'There is a struggle, and I cannot be apathetic; the Church must have some solution, and it is my task to discover it,' the play has been a success."

Some short plays of Father Lord, produced between 1918 and 1925, were in the latter year gathered together and published for his reading public under the title, *Six one-act plays*. These plays provide good material for the dramatic efforts of Little Theatres, school and parish organizations. Their literary quality is of a high standard and the poetic feeling running through them makes them good fare for the lover of good literature. As stage plays one suspects that they lack the movement (as distinct from action) requisite for popular consumption. But anyone who enjoys fine thought finely expressed will enjoy these exquisite pieces.

Two of these, *The road to Connaught* and *The flame leaps up*, deal with the struggle of a soul torn between human love and loyalty to the faith. They picture with vivid dramatic power the reaction on individual lives of the religious wars that characterized the sixteenth and seventeenth centuries. No, they are not preachy; for as Cecilia Mary Young said in the Foreword to the edition, "Father Lord does not believe in sad-faced, didactic and preachy religious drama, but a free and happy expression." A third, *The light of the blind*, founded on an old Irish legend, is deeply mystical. It makes clear the truth that the eyes, feast-

ing on the beauty of the created universe, "the veil of the glory of God", may be blinded to the beauty of God Himself. Said the Nun whose sight had been restored, "Until today I saw but Christ... Beyond the veil is Christ, but Him I no longer see". One finds oneself agreeing with the reviewer in *The Catholic World*: "The drama of mystical import has no more beautiful and perfect illustration than this little play."

Of the other plays in the volume, *Rainbow gold* is a fairy fantasy; *Sir Folly* is laid in the time of chivalry; *Mistress Castlemaine's Christmas dinner* revolves around an incident of our American Revolution. This last is perhaps the best and the most in keeping with the canons governing playwriting. The dialogue is good and the play clicks.

His first non-dramatic work of length, *Armchair philosophy*, was written in 1918. The then Mr. Lord happily presents the Catholic angle, the true and philosophical one, to the ethical and intellectual problems that confront the modern man. Written in a light vein, in vivid and original fashion, the book makes clear basic problems and their right solutions in terms anyone can understand. Genial good humor pervades the whole.

Our nuns (1924) records the inner life and the distinctive outward work of each of fifteen American religious communities residing in the neighborhood of St. Louis. A reading of this book will open the eyes to the magnificent work our sisters are doing. The London *Tablet* called it an inspiring book whose distinctive note is its narrative character. Every chapter is a short story. One heartily recommends *Our nuns* to the young Catholic girl who, intent upon becoming

a religious, knows little about the life and work of the various sisterhoods. From the round of religious life here pictured she should find the arc into which she will fit.

Religion and leadership, published in 1933, is a text book intended for an orientation course for college freshmen. Its purpose is to integrate the main topics of religion and the main facts of Catholic life with the student's personal life and outlook. The author presumes that the student is proud of his Faith and wills to be a leader in its spread. It is stimulating though not easy to teach. It calls for work on the part of the student.

Father Lord's *My mother* (1934) has already been mentioned. As a human document it ranks high. Aside from the portrayal of a lovely and good woman—"Her son thinks that you'll like his mother"—it gives us valuable information about the boy and young man who was to become Father Daniel Lord. It throws light on how he came to be what he is. The explanation is simply that he is what he is, after the Grace of God, because his mother willed to make him so. Her constant care was to shape him into a Christian gentleman, accomplished in the arts of fine and holy living. Yet she did not overwhelm her son nor influence him in his decision to become a priest and a Jesuit. She had too much respect for human personality to do so rash a thing.

So many of Father's works are directly in the cause of religion, that it is refreshing here to have the busy man of affairs stop the while to pay his tribute to a noble soul, who, after God, fashioned him. Great delicacy is called for in a work of this kind. Between the Scylla of over-frankness and the Charybdis of

over-idealization it could easily have foundered. Father, though, steers his course masterfully. The story never drags. Some of us chuckled at events and situations in the Lord household that were reminiscent of our own. To my mind it is the most enjoyable of Father's books. The style is easy, informal, yet dignified; the structure, the arrangement of parts, good; the persons and events significant. A great love for and high appreciation of the subject animates the whole, thereby giving a glow to the story that raises it far above the ordinary. One feels that had Father chosen to be a writer of biography instead of a propagandist for Christ and His Church, he would have risen high among biographers.

In 1936 Father gathered together his "notes" written during his then recent trip to Europe and published them under the title, *My European diary*. Here we have interesting reading. In the *Diary* is recorded the impact of European life and manners on a mind singularly free from preconceptions. His observations are fresh and personal. For instance, commenting on the impression that the out-of-door speaking of the Catholic Evidence Guild of London made on him, he said: "It seemed a humiliating thing that we Catholics should have to be out there among forty or more speakers, talking Christ's truths in competition with freaks and fools and frank and sincere ignoramuses."

Murder in the sacristy (1940) is a revelation of the long-planned, carefully worked-out strategy of communism to achieve its purpose against God and America. The plot is good, and the story is filled with mystery, false leads, and impending death. It is written for the guidance of youth, as are practically all of the Lord publications.

Our part in the Mystical Body (1935) and *Our Lady in the modern world* (1940) rose out of his interest in Catholic Action and the Sodality of Our Lady. Both are long works that involved much study, research, and pains in the writing. These represent the thought that lies behind his every day activities in the advancement of an intelligent leadership in religion among youth and youth's sanctification through devotion to Mary.

But Father Lord is, *par excellence*, a pamphleteer. Since 1927, when he wrote his first booklet, to the present date, there have issued from the Queen's Work's presses 122 pamphlets, a yearly average of better than eight, on almost every subject on religion and morals. They are composed as the need is made known to him by friends scattered throughout the country and by youth, both boys and girls, whom he contacts in his everyday life and work. Their publication follows only after they have been tested for their effectiveness by submission to the frank criticism of a group of young people.

They are short, intended to be read at one sitting, i.e., within forty-five or fifty minutes at the longest. When possible he gives them dramatic setting and handles the subjects through the medium of dialogue. The result is a lively presentation of a "question" in the language of youth in a manner sure to appeal to their love of the very, very modern. The wisdom of his method is evidenced by the fact that over six million copies of the 122 pamphlets have already been purchased. By-products of his main task as editor of the *Queen's Work* and *Sodality Organizer* (one was said to have been written in a rowboat), they are sold to voluntary purchasers at five and ten cents each. Recently arrangements have

been made with a New York publishing house to have them sold through a nationally known "five and ten" store chain. Within the year over 600,000 copies of *Meet my family* have been sold through this medium. Others will follow.

Not all of these pamphlets are equally effective; nor should they be expected to be. A large number are gems of statement and tact. They rightly appeal equally to youth in town and gown, in village and on the farm. Most are naturally enough written to the tempo of youth in the large centers of population, a fact which probably explains why in some cases the boys and girls living in a less sophisticated atmosphere are likely to be disturbed by the unexpected way in which Catholic youth in these pamphlets are sometimes represented approaching a given problem. Religion for these is something too sacred to have its problems approached in a belligerent now-prove-it-to-me-that-the-Church-is-right attitude. But with a word of explanation on the part of the wise director of youth these booklets can with equal profit be given to both the sophisticated and the unsophisticated; after all, the problems of the one are pretty much the problems of the other.

In this special category may be placed: *I can take it or I can leave it alone*, a pamphlet on the use of intoxicants; *Confession is a joy*, and *I don't like Lent*, two discussions, otherwise excellent, that reveal that sometimes Catholics have uncatholic attitudes; also *I can read anything*, *Let's see the other side*, *Marry your own*, and *Speaking of birth control*, in all four of which, amazing enough, Father Lord's favorites, the Bradley twins, who are sometimes ultra ultra, gave forth views that are a bit shocking, coming as

they do from these elite in things Catholic. Perhaps in these Father is close to reality; perhaps such ideas are expressed by some youth nurtured in the lap of Catholicism; or again, he may think it wise deliberately to put the gravest objections to right attitudes in the mouths of otherwise correct youth.

Several of his best booklets have to do with Faith. Of these the one entitled *A letter to one about to leave the church*, showing the reasonableness of Faith, is a must. Others on this general subject—all good—are: *Faith's the thing*, *Faith is a chain*, and *My faith and I*. Intellectual difficulties against Faith are handled, and well, in *Atheism doesn't make sense*, a proof from reason for the existence of God; in *Have you a soul?* again a proof from reason; in *What of free will?* the old question of predestination again; in *Prayers are always answered*, in *When sorrow comes* and *Death isn't terrible*, the latter two dealing with suffering and Divine Providence; and in *Christ the modern* where he triumphantly shows that Christ is as up-to-date as tomorrow.

Still other pamphlets handle moral difficulties against Faith. Four of these, *I can read anything*, *Our precious freedom*, *Whose country is this?* and *Call to Catholic Action* are especially good. In the first he explains why indiscriminate reading is harmful to Faith; in the second, he shows that true freedom calls for obedience; in the third, he proves that Faith and Patriotism are compatible, even supplementary; and in *Call to Catholic Action* he would stir us to zealous advancement of the cause of Christ.

The subject of vocations receives attention. *How to pick a successful career* has to do with one's work in the world at large; *Marry your own* shows the folly

of mixed marriages; *They're married* exemplifies the Catholic viewpoint on this important human relationship, as does *Your partner in marriage*. *My friend the pastor* is concerned with the subject of the priesthood. *Who can be a nun?* and *Shall I be a nun?* obviously deal with the religious state. All these are finely done.

Every Catholic youth of sixteen years or over should read *The pure of heart*, a reverent and beautiful treatment of sex and parenthood. Another youth problem pamphlet is *The ruling passion* in which is shown the necessity for avoiding any strong incitement to sin. In *Youth* says: *These are good manners* correct standards of social conduct are established. Three treatments of matters of concern to the older young people are given in *What to do on a date*, *Why be a wallflower?* and *So we abolished the chaperone*.

Several of Father's booklets dealing with special problems of the young that deserve strong recommendation are: *Don't say it*, revealing the ugliness and deadly effect of gossip (all of us can read this with profit); *Murder in the classroom*, showing the danger of a secular education; *Don't be a liar*, revealing the abasement of the prevaricator; *Why leave home?* calling attention to the right attitudes youth should have toward members of the family circle; and *Confession a joy*, making known the solace afforded by the Sacrament of Reconciliation. Perhaps *I can take it or leave it alone* and *Prodigals and Christ* can best be offered to youth in the late teens or twenties. *Christ and women* deserves special mention. It is a delicate and beautiful exposition of Christ's own attitude toward women during His life on earth. That He regarded them highly, giving to each

a grave courtesy, we take for granted; yet a reading of Father Lord's pamphlet will give us a deeper realization of what He has done for womankind.

The conviction Father Lord would leave with the readers of his pamphlets is that the Church has a solution for each of the problems of life that rise in a continuous stream as childhood merges into adolescence and adolescence into youth and youth into full manhood. Trust her, he says in effect; she has the truth, the experience, the wisdom of the ages. She has in the slang of the day, "all the answers". It follows then that any young man or woman who hasn't read Father Lord's pamphlets is the poorer for it; he is rich only in the sense that he has a delight in store for him.

Father is above all a popularizer of Catholic belief and morals. To this end he has deliberately set aside any aspirations to recognition as a stylist in favor of a way of writing that will appeal to young minds and hearts. He knows youth. He knows what youth is thinking and doing. To save them he serves religion to them in a form that they understand and relish. He knows their "lingo", as one young chap told me. Another thing: He never talks down to youth. He respects the intelligence of our Catholic boys and girls. He has faith in them and feels that at heart they are good and well-disposed. But he knows too that they are beset, in this our modern world, by hosts of enemies that under the direction of the devil make powerful assaults upon their faith and morals. He knows that the Catholicism of the present and, *a fortiori*, of the future must be militant or languish.

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NOTE: Where there is no publisher, supply Queen's Work.

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A Diocesan Library in Action

By MOTHER M. AGATHA, O.S.U., Wilmington Diocesan
Library, Wilmington, Delaware

"You must consent to think," said Cardinal Newman; "moral truths are grown into, not learned by heart." Indeed, too many of us fear to transform our thinking into action. We lack the courage to do something untried before. We lose faith in our own convictions. True, the great Saint Theresa said: "Faith resides in the intellect, but," she added, "it is exercised in the will."

We Catholics overlook the tremendous opportunities of spreading the Faith through personal contact, conversation, and, above all, by distributing books which present the truth.

In this age of revolutionary change, the new and the unusual have become the commonplace. People are confused. The problem of evil has blinded those who have no conception of the positive law. Modern customs are crowding out the very memories of yesterday. In such a crisis the Church must make rapid adjustments in applying eternal truth in an era of ferment. Always, through her bishops and clergy, the Church has authorized and made good use of her societies of men and women, federated in one form or other of lay organizations, as a means of preserving and spreading the truth.

With this end in view, the Most Reverend Edmond J. FitzMaurice, D.D., Bishop of Wilmington, Delaware, has

formally invested the laity of his diocese with the stole, commissioning them to make their Catholic influence better felt in educational, business, and social life. We Catholics are not predominantly, far less wholly, conditioned to the past. We differ from those, not of our faith and culture, being aware of our origin, acquainted with much of the best accumulated experience, possessing a setting, a background, and a frame of reference for ideas and events, and a long-tested standard of relative values. All this enables us to contemplate with assurance, and to act without haste, but it certainly does not require of us that we isolate ourselves, and stumble backwards, or refuse to move forward into our own destiny. Like all other human beings we do our living in a more or less vividly recollected past, and in a more or less sagaciously apprehended future. It is the merest platitude that (whatever may be true in logic) no person can possibly live in the present, as do children and animals. The major events of the present are so essentially anti-Christian that their terrific background, Christian Faith, seems to many to be mere wishful thinking, or pleasant fairyland.

We forget that, as Catholics, we belong to a militant church; we are not mere Christians, but soldiers, every man, woman and child who has received the

accolade in Confirmation; that we are never too young or too old to fight for the truth. Witness the octagenarian, General Pershing, hastening to offer his aged services to the last ounce to help win World War II. Were such a verile spirit to animate our twenty-one million Catholics, such appalling facts as were revealed by the militant Father Cox of Pittsburgh, in his article in *The Catholic World* for January (1942) would never have been discovered. Disparity of religion is responsible for the growth of divorce among Catholics whose reading has never extended beyond the sensational magazine and newspaper.

The mind thrives upon what it absorbs from print. With all the means for good reading at their disposal here, only a small percentage of Catholics make use of them. What can be expected where no organized effort is made to provide wholesome literature.

READING FOR CULTURE

Because the Most Reverend Bishop FitzMaurice, once rector of a seminary, firmly believes in the power of good reading he made a study of the problem of providing good books for his people, and the Diocesan Library came into existence. It was Catholic Press Month, February, 1932. A pastoral letter was read from every pulpit in the diocese and re-read at the meeting of a Catholic Literature Club at the Ursuline Academy, Wilmington, Delaware. A few stirring comments from the moderator fanned the flame of enthusiasm among these alert seniors who jumped to the floor with the laconic challenge: "Let's start a library!" Thirteen dollars dropped on the desk became the nucleus of the circulating library. The donors, known as the Calvert Circle, have been absorbed by the diocesan plan

which has gradually developed into an institution patronized by all creeds and social classes.

HAILED AS A VITAL FORCE

Quoting from the local papers, a Jewish critic says: "One of the most important forces for culture in Wilmington, spreading beyond the boundaries of the Catholic Faith, is emanating from the Diocesan Library, now housed at the Ursuline Academy. Barriers that keep Jews and Protestants confined within their own respective fields of culture are being hurdled. Yes, even non-believers patronize this library and attend the lectures, forums and concerts sponsored by it; more, those not of the Faith participate in the programs, including Jewish rabbis, Protestant ministers, state and city officials, educational leaders."

SUPPORT AND MAINTENANCE

As with all Catholic enterprises, the problem of finances had to be solved. Physical quarters and the services of a trained librarian have been provided by the Ursulines. Realizing the benefits of a diocesan set-up for the parishes of the city, the Bishop assessed each pastor for a certain annual amount from which the budget is drawn. It was not long before interested borrowers sensed the need for a more adequate income, and initial steps were taken for the establishing of a board of directors.

A constitution was drawn up, approved by the Bishop, and put into operation through the co-operation of the librarian who alone is responsible to the Bishop. The board consists of five committees, each having its own chairman, meeting once a month, presided over by a general chairman. The five committees are Membership, Hospitality, Music, Drama, and Activities. The work of these com-

mittees is articulated with the educational programs sponsored by the library. At stated intervals the committees reach out to the borrowers, through social affairs, and by this means defray the expenses connected with the forums, fees for speakers, railroad fares, and rent of the auditorium. Once a year, in May, an open business meeting is held at which the committee chairmen report to the entire organization.

MEMBERSHIP

The chairman of the membership committee is assisted by as many as are necessary to operate on a business basis. The fee is one dollar a year. Members are entitled to the use of the library, the attendance at the alternate Tuesday book forums, and the regular monthly public forums. Vouchers, a different color each year, are issued on date of entrance, and presented when patrons borrow books or attend forums. Non-members are required to pay a silver offering at the door. Books are not loaned to non-members. It is mainly through these forums that the membership grows. Besides the annual membership of one dollar, a life-membership may be secured for ten dollars.

SCHOOLS' DIVISION

While only the most friendly, mutual relationships exist between the public library and the diocesan library, it has been found necessary to provide the parochial schools with supplementary reading from the Schools' Division of the Diocesan Library. There is no schools' division connected with the public library in Wilmington, because the Board of Education provides the books for all public schools. Unless the parochial schools can afford to maintain their own libraries, the children attending them are deprived of the right to wholesome, recreational

reading; therefore, a certain amount of the Diocesan Library book budget is appropriated for supplementary reading in the sixth, seventh and eighth grade classes of ten parish schools. Consignments of books are sent to these schools and exchanged at stated intervals, no school receiving the same books a second time. The only obligation required of the teachers receiving such service is that the book cards, when returned, indicate the number of times a book has been read. To the credit of the schools it must be said that in two years only four books have been lost or injured. New book cards are issued each time the books are exchanged, enabling the librarian to estimate each school's circulation. These cards are kept on file for the inspection of the superintendent or the pastors should they desire to check on them.

THE BOOK FORUM

The book forums, held on alternate Tuesday evenings, began with a group of seven in 1940 and took place in the parlors of the Academy. At the end of the year the attendance had mounted to fifty when it became necessary to use the auditorium for the meetings. Today, attendance at these forums ranges from seventy-five to one hundred men and women. These gatherings offer an outlet for a variety of local talent, including as they do book reviews, drama, music, poetry and lectures. All the city groups are represented on the programs: New Century Club, Art Center, Capella Club, Drama League, Public School Principals, college faculties, members of the Bar and Medical Association. Participants are selected from Jewish, Protestant and Catholic organizations. The popularity of the book forums derives from the variety of the programs and their entertainment value. For instance, Father Alfred

Barrett, S.J., besides giving a delightful talk on how to read poetry, read some of his own and recited selections in Greek and French, and demonstrated the dehumanization of man by the disciples of the superman. Dramatic scenes from the classics as well as the modern plays are included such as Emmet Lavery's *Second spring*, Masefield's *Mary of Scotland*, Sheridan's *The rivals* and Goldsmith's *She stoops to conquer*. This blending of the new with the old is a policy with the sponsors of the program.

MONTHLY PUBLIC FORUM

Probably the most significant of the possibilities of these public forums, held on the first Monday of every month, may be expressed in words of a Jewish guest-critic: "In a world whirling madly into dark days, the Diocesan Library has come to be a beacon for sanity, stability, and concerted action, by all creeds in the interest of culture and civilization."

Thousands have attended these open forums during the past three years. The subjects range from folk-song programs to discussions on democracy, morality, the press, the movies, war, education, national and local problems. Each forum is sponsored by a different city group whose office it is to entertain the guest speakers at a dinner previous to the forum. A discussion leader organizes a small committee to take the initiative in leading the audience into the forum by provoking spontaneous reaction from the floor. A few of our Catholic speakers have been Monsignor Fulton J. Sheen, Father Parsons, Father Gillis, Dr. Thomas Verner Moore, Michael Williams, Dr. Ignatius Smith, Dr. Robert Connery, Dr. Charles A. Hart; in fact, Catholic University, Fordham and Georgetown Universities have all provided Wilmington

with the Catholic tradition of learning. Space does not permit of a longer list of celebrated speakers from Jewish and Protestant associations. These public forums are generally augmented by musical numbers, Gilbert and Sullivan, orchestrations, bands, harp, piano and vocal solos. The most auspicious musical program for the current year will be the rendition of Brahms' Requiem, by a chorus of ninety voices, under the direction of a noted director, Mr. Frederick Wyatt, and the distinguished organist, Professor John A. Thoms.

THE STUDY CLUB

We are still trying, with some success, to cultivate what Michael Williams has called, "the stony and stubborn soil of Catholic literature". In popularity, the study club idea falls far below the various activities described. Where individual pastors have adopted this type of religious instruction, the members of the group are supplied with material from the Diocesan Library. At present, *A ground plan for Catholic reading* by Frank Sheed, serves as the basis for private reading. Reverend Andrew White has emphasized this bibliography enough to inspire one young man to build up his own private collection by purchasing these books. Again, prospective converts, following a course of instruction for entering the Church, find all the books they need on church history and apologetics in the diocesan collection. Also Catholic students attending Delaware University frequently find it necessary to supplement their reading lists by using Catholic reference books on history, sociology and literature. Instructors from the local Catholic schools, who are working on their dissertations, often find material in the back file of the magazine

collection which could not be had elsewhere. This use of the Diocesan Library helps to publicize the service and increase the membership. As the Diocese of Wilmington embraces part of Maryland, Virginia and Delaware, parishes on the edge of this area are served through loans over a period of time. *The Sunday Star*, local weekly, carries a regular column called, "Dipping Into Books", in which the Diocesan librarian, an Ursuline nun, gives timely talks on new and old books, keeping before the public a literary menu from which has resulted an interesting clientele from unusual sources as may be gathered from letters and telephone calls.

THE WEEKLY RADIO PROGRAMS

For the past three years, the local Catholic Hour has been functioning as a part of the diocesan set-up every Sunday afternoon from 4:00 to 4:30. Speakers for these programs include the Most Reverend Bishop, the clergy and Catholic laymen who prepare their own speeches on religion and cultural subjects, often planning their papers in the library. These programs are limited mainly to college graduates who have elicited generous praise from Jews and Protestants. At present, Miss Dorothy Arthur, A.B., of Rosary College, is organizer of a series of talks entitled "Meet Mr. Catholic". These weekly talks are contributed by doctors, lawyers, scientists, business men, educators, social workers, mothers, et al, and present the Catholic philosophy, or way of life, of the ordinary Catholic layman. Nothing has ever better demonstrated to our Catholic people the value of a Catholic college education. Rosary College, River Forest, Illinois, is to be congratulated on turning out so representative a student as Miss Dorothy Arthur.

CONCLUSION

We have every reason to be hopeful for the future of Catholic reading-consciousness. Catholic Book Week, The Catholic Book Club, *The Catholic Periodical Index*, study clubs, book forums, circulating libraries, Gallery of Living Catholic Authors, Pro Parvulis, Spiritual Book Associates, all are supplying the growing demand for better reading.

There is a Catholic literary emergence going on in this country, an urge for the cultivation of the intellect which, because good in itself, brings with it a power and grace to every work it undertakes.

The fact that a book is famous is enough to scare off some people, who if they had the moral courage to open it, would find there delight and profit. I refer to Aristotle's *Poetics*, Plato's *Republic*, *Confessions* of St. Augustine, St. John of the Cross, *The Summa*, St. Francis de Sales' *Introduction to a devout life*, all of which have been among the books borrowed from the Diocesan Library during the past year. Literature has become the leading educator. The writer has noted a general interest in what is loosely called mystical literature. Reading trends are in two opposite directions: pre-occupation with suffering in war-time impels people to want more serious books: religion and poetry; again, the younger element craves for light reading, fiction and drama, because as they say, it takes the mind off the depressing subjects heard over the radio and served up by the movies and newspapers.

Finally, whatever labor is entailed by the establishing of a Diocesan Library, where practical, the sponsors of such a fruitful enterprise can be certain of its far-reaching effects; nor does it require

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You, the Nurse, and I, the Hospital Librarian

By MARGARET M. DE LISLE, Chairman,
Hospital Libraries Committee; St. Mary's
Hospital, St. Louis, Missouri

With the growing awareness of spiritual and cultural values among students in Catholic schools of nursing, there is the obvious necessity for knowledge of books. Close as is the bond between nurse and patient, can be the bond, less tangible, perhaps, yet as strong, between nurse and hospital librarian. Both are workers in the field of Catholic Action.

Just what does and can the Patients' Library mean to the hospital in general, to the nurse in particular? Is there an invisible bond between nurse and hospital librarian? How does the feeling of cooperation and actual realization of the value of books to patient develop the true service of the library? Unless the nurse rests on the conviction that hers is a significant, intermediary position between her patient and the hospital library, she will lose many an opportunity for exercise of her nursing art. Both persons, librarian and nurse, are interested, primarily, in the patient. Is it not the logical conclusion that two such elements assist one another? Just so surely as some knowledge of a patient's physical condition directs a successful contact of the librarian, so will that contact be enhanced in effectiveness if the nurse, first or, at least, collaborate in the effort.

What is the purpose of the hospital library? First and foremost, to relieve the mind of anxiety concerning the phys-

ical condition. For this reason, it has been given the dignity of the term "bibliotherapy". None of you doubts that the realization of such an aim, fraught with possibilities for human understanding as it is, is the source of boundless mutual satisfaction for nurse as well as for patient. The tired mind, the irritated disposition, the frayed nerves, the bewildered heart, the baffled soul—these are the factors with which the nurse has to labor when the bed is made and the medicines meticulously given. More is now expected of her than a pair of willing hands. Her mind and heart, too, are sought by the patient who depends, for a long or brief period, on the vital composites of other human beings for sustenance of its own. It is the most natural thing in the world for the patient to turn to her nurse when normal interest reawakens and physical convalescence prompts to reading.

Let the nurse take confidence and pride in suggesting the book which she knows is the right book. She will choose the book in confidence from the library shelves because she will realize that the hospital library service itself is an organized, systematized cog in the great hospital wheel. Her confidence is strengthened by awareness that every book circulated therefrom has been carefully chosen for hospital library needs, that *there* will

be the book for the particular needs of her particular patient. From hospital library shelves are offered light love stories with happy endings, detective yarns, western and adventure stories, bits of humor, slim volumes of verse, biographies that stimulate and counteract the day-by-day routine of long convalescence. Apparently, these books have been placed at random on the shelves and then given casually into the patients' waiting hands. The informed nurse knows that before the books are shelved the librarian has seen to it that nothing depressing, nothing sensational, nothing colorless, nothing salacious, nor too heavy in weight has been allowed to remain to dishearten, to overexcite, to bore, to offend, to injure or fatigue those who wait against the pillows for the servant which every book should be, that factor so conducive to "wisdom, piety, delight and use", that "frigate of lands afar".

So much sympathy can be extended through the woman who is nurse of that patient who is, as all patients are, a sufferer, not only from illness but from circumstances incident to his treatment, cut off from family, friends, his ordinary occupations of life, thrown on himself, isolated in the midst of people who, however kind, are strangers! How well you know that certain phases of convalescence are worse in their loneliness, depression and ennui than the malady from which your patient is recovering. You offer a book and you offer that something which fills the loneliness and passes the jaded hours: charity of a high order! Religion, also, it is true, can give the deeper comfort of a conscience at peace, of resignation, and trust and hope. But books can fill the mold and, as experience has more than once testified, they can prepare the

soul for religion and all that it can mean.¹

No one of us can hope, whether we be nurse or hospital librarian, to accomplish very obvious results by way of improving the public reading taste. True stories, the cheap and less than cheap novels, will be brought in and will be read. These will be read, however, just so much less frequently as other reading is suggested and available. The suggestion, of course, must be made with tact and good humor. Even you and I need to be told, with subtlety, where we might be improved! Nevertheless, courage and knowledge are our weapons for truth and culture. No true nurse, who is, after all, a sister "outside the skin" of every adult she meets, and mother to many adults as well as to those of the age which Our Lord suffers to come unto Him, will shirk the suggestion of a book superior to a patient's reading taste. As Catholics in a Catholic hospital, the librarian and nurse are truly co-workers in the fertile field of Catholic Action. No furrow ought to be left untilled. Veiled urging toward substantial, even spiritual reading, is often more effective when this is done by the nurse than pointed suggestion made by the librarian, in her comparatively limited contact, can ever hope to be.

If there is any question as to the receptive attitude of seventy percent of patients able to read, one visit to one hospital floor for one hour would show you the outstretched hands and eager minds. Some persons are just waiting to be asked. Men, for whom the habit of reading has been a condescension or a denied privilege forfeited by pressing work throughout their lives, are very often the most

1. Brown, Stephen, S.J. *Libraries and literature*, pp. 66-67. Dublin, Browne and Nolan, 1937.

reluctant, at first, and the most enthusiastic, at the last. Poorer patients read avidly of books to which they have no access when at home. The leisure class read to pass the time and often are altered from over-demanding individuals into patient, reasonable persons for whom life is no longer an unendurable round of disagreeable physical experiences of discomfort, pain, and inertia.

A good laugh is as beneficial as any tonic. You, the nurse, will be quick to suggest Will Rogers, Wodehouse, or Cobb, the latter for those who want a side-splitting spree (but not for surgical recoveries!); *Excuse it, please!* by Cornelia Otis Skinner, particularly the skits entitled "Room Service" and "On Horseback Riding"; *Britannia waves the rules*, satirical comic essays almost as good as *With malice towards some*; essays of the inimitable Mr. Dooley; Jerome K. Jerome's *Idle thoughts of an idle fellow*; Butler's *Pigs is pigs*; the sprightly little novel entitled *Miss Buncle's book* by D. E. Stevenson; and almost anything written by Cobb, Wodehouse, and Leacock, to mention only a few. Suggest humor any and every time possible. It is the most potent remedy for that feeling of lack-a-daisiness which is forerunner of depression in your patient's mind and heart. Humor, however, cannot be recommended half-heartedly. Relish must be in your voice and a gleam of enjoyment in your eye. An insincere effort to cheer up is, as you know, fatal!

You will know enough of the book to relate an incident, sketch a character, quote a passage, if not literally, closely enough to whet the curious interest. We have now come to the secret of any book traffic success: knowledge of the book. Know the book, even in synopsis, if that

is all that is possible for you to accomplish. It will be impossible for the average nurse, even the librarian, to read thoroughly every book she would like. Nevertheless, nothing sells a book so well, so quickly, or so aptly in just the right situation, as an actual knowledge of the contents. Know, for instance, that *Three rousing cheers* by Elizabeth Jordan is the life of an American newspaper woman, active, loving life, suddenly stricken with blindness, forced to undergo a successful cataract operation, ultimately triumphant in courage and faith; know the spinster humor in *Miss Buncle's book* and the beauty of *Listen, the wind!* Know the Cape Cod background of Lincoln's yarns and how they differ from the quiet, introspective novels of the same locale painted by Mary Ellen Chase. Know that strife between the Jews and the Turks in Damascus fills the many pages of Franz Werfel's powerful *Forty days of Musa Dagh*, suitable for only the mature; know the moving prose of Helen C. White's novels and the lilting music *From the four winds*, the anthology of the Catholic Poetry Society of America. Know just why *Around the world in 11 years* by the precocious Abbe children made some people laugh. Know that *All this and heaven, too*, for instance, is only a half-interesting character study of a none too happy type of woman; know that America rates it as entertainment with reservations. Know that *The good earth* by Pearl Buck, for the mature and experienced mind capable of appreciating the rich background and Chinese color, will be the right choice and, for the impressionable young, the wrong choice. We might glance at the difficulty of dissuading a younger, or older, person from his or her morally undesirable choice.

An assumed superior attitude toward a sensational modern novel sometimes accomplishes its purpose if the young person has confidence in you. Behind our non-comittal relegation of an unhealthy best seller to the ranks of obscurity must be the armor of faith and wisdom, masked. How can a librarian be too careful of shielding the young mind from the dangers it seeks? It knows not what it does. So short a time as ten years ago Catholics on the whole seemed more timorous in taking a firm stand in matters such as these. Now, however, the Sodality movement, the press and the radio, have made Catholics more conscious of their heritage. These are the years when those of us who have been long under the educational program of Mother Church can be fearless and strong and loud-voiced, if need be, in support of argument for virtue against vice. Without the correct philosophy of life, enjoyment is impossible without an erroneous pleasure being extracted therefrom. Directors of nursing schools feel this pressing truth and know full well the anchors to which they cling and which students they point out as successful — those who keep most carefully to the letter of such law.

It is sometimes felt that for the religious hospital librarian who must live in the world, yet be not of it, the problem is greater. Yet, is it? The comparatively limited holdings they sometimes handle, one often thinks, are quite enough for their needs and the needs of the public with whom they come in contact within the hospital. More these days than ever before, the public is interested in thought and in principles of living. Witness the outpouring of psychologies and philosophies from every market. Nowadays, an educated person

is quite as willing to converse on the theory of a happy life as on a novel of social manners. Who, better than the religious, can speak of "a more excellent way" and the means of finding tranquillity? In this regard, one grows, as the irritating Latin subjunctive, hortatory! Let students and faculty of nursing schools read solidly spiritual material! Or should one say, for fear of sounding pietistic, scholastic philosophy on the important phases of human life? At any rate, the religious has the unmistakable advantage of showing the secular student that spiritual lives are not those spent saying the rosary, in being narrowly engrossed in an unhappy disciplinary exercise which reflects on the human disposition. All the greater characters of history were saints and are now coming to the fore in biography after biography which come from the press. Use these! They are the tools of the Catholic educator! Damien the Leper, Saint Catherine of Sienna, An American Woman, Saint John of the Cross, Saint Margaret Mary Alacoque and Blessed Claude de la Colombière whom Father Husslein, S.J., prefaces so beautifully in Margaret Yeo's *These three hearts*, are but a few. In saying to each other that we are mutually responsible in this business of books and Catholic Action, let us glance at Francois Mauriac's *God and mammon*. Written from an aesthetic as well as moral viewpoint, it is a searching, impassioned exposition of its theme — spirit against the flesh. It is autobiographical, if you will, and teems with generalizations which fill the soul and sink to rest within the individual emptiness which is within each one of us. Among other things, Mauriac says that the reader "... is looking for principles than for a certain attitude. Principles

are found among the philosophers, and the reader is usually the man who is ignorant of anything outside what he can feel and touch. . . It is precisely a kindred spirit and a brother that the reader is looking for in a book so that he may be instructed as to what his own attitude should be towards life and death . . ." So, whether it be the new *Human Christ* by Mueller or the pamphlet, *The Catholic nurse and the dying*, our responsibility for answering the questions or teaching others to answer remains the same. Living close to reality, living rather in the reality of life and death, the nurse is the one person above others who recognizes sincere values and sound truths. If her interest grows jaded, she herself may not be entirely to blame. She, whether student (particularly the student nurse) or graduate, is idealistic and will accept the better *bonum*, gladly transmitting what she has gained to the patients with whom she works. When she loses this willingness to be molded, perhaps it is because someone has failed to give her the heritage rightfully hers. Many books are not needed to give a cultural background. A few substantial ones, thoroughly known, will be far more to the point. Familiarity with Alexander's *The Catholic literary revival*, for example, will provide much that is probably lacking in the student's conception of the field. McGucken's *The Catholic way in education* is a polished key to that field. If, in this democratic age, religion cannot be democratic and Catholics must, in silence, belie their name, what good is life and religion, anyway? Father Parson's *Which way democracy* opens with a reference to the constitution and F. D. R.'s adherence thereto in a manner that is at once pleasing and challenging. We

are almost forgetting that it is with the patient that we are concerned, also.

For the well-educated, self-centered, melancholy feminine patient, essays of a refined, somewhat substantial type are sometimes good if the patient will read non-fiction: Agnes Repplier, Helen Walker Homan, Rose Macaulay, G. K. Chesterton, Christopher Morley, Rev. James Daly, S.J., J. B. Priestley, Leonard Feeney, S.J., and many others would serve, as well as the classics, for example, Ruskin, who puts so much beauty in facilely put phrase and word. Even a little excursion into quasi-philosophy may be the means of winning good will and confidence. Once your patient "feels appreciated", the choice may be your own. There is a small volume by the late Alban Goodier, S.J., entitled *The school of love*, which holds a delightful array of essays, one on "Friendship" and one on "Woman" which are graceful and light, the sort of thing this type of patient would like to note for scrap-book keeping. Within the cover is, also, the compelling essay on "Cravings" and the illuminating two or three on "Prayer". Beautiful to suggest for gift or "lift" for our library patrons.

Indeed, as a general rule, everyone likes to be thought better than he knows himself to be. The psychology of complimenting a patient by offering a book which you may feel is above him, may go far toward persuading him particularly, to read something, anything at first, to while away the hours. The shy, under-educated patient will like to be included in your attentions to her more favored room or ward mate. The adolescent will be flattered by a wise and not too grown up choice: for Catholics, Mother Genoveva's *Mother Delaney* (story of a large

family of which Mother Delaney is the warmhearted, clear-minded regent). The classic plot of a movie current at the time is sometimes a means of bringing the young interest from the thrillers of the Zane Grey level. The would-be modern will like a breath of zest, and the home-tied mother will find release in the lightest of love stories. The unfortunate, restless ones who can find nothing of interest? If God is kind to you and to them there will, after careful questioning, bright sympathy, or fertile suggestion, emerge a hobby to which you can hitch your dream of occupation. Gardening can be partly learned from books. You will remember your own half-guilty sprees in astrology, even, the Fates forbid! phrenology! All harmless diversions for the bored adult of active mind. Books about people often interest these. Edna Ferber, Sheila Kaye-Smith, Noel Coward, Mary Roberts Rinehart, Maurice F. Egan, Michael Williams, G. K. Chesterton, Mrs. Martin Johnson have written vivid accounts of their great adventures, and are records of courage and the beauty of living. For the less thoughtful, books on electricity, on mechanics, cross word puzzles, books on nature serve. Unfailing Mother Nature! We neglect her so often, and in her lap she holds all the gifts of refreshment and variety to be had. Marjorie Rawlings' *The yearling*, *Nature Magazine*, lives of great naturalists, preferably illustrated, the little book, *Movements in the trees and at their roots*, all come bringing gifts of surcease from worry and city dreariness. David Grayson's *Adventures in friendship* introduce homely characters whom even a weary banker would welcome—no money worries, only blisters on a barefoot heel! Simplicity is more welcome, even to sophisticates, than you might think.

Ah, the sophisticates, who have read everything and can find nothing new! The personal touch is your only medium. Interest in art, music, theatre, children, a hobby, far places, one or two favorite historical characters—books need never fail us when we know them. Often the sophisticate is neurotic. Here, your doctor can be your guide. Hospital themes, although they tend to flatter the would-be-initiate into the professional secrets of men and women in white are, generally speaking, taboo. *The citadel* with its final tragic beauty, *Magnificent obsession*, *Arrowsmith*, all have potentialities for trouble-making when circulated indiscriminately. Distrust of the doctor, fear of hospital procedure, anxiety concerning the outcome of surgical treatment, disillusionment, falsely imagined, of the dramatic hospital ideal preconceived; all unnecessary risks to take. Into this class also enter such introspective and somber novels as Mauriac's *Viper's tangle*, Bernanos' *Diary of a country priest*, and, perhaps, Sheila Kaye-Smith's *The valiant woman*.

Mr. Charles Compton, of the Saint Louis Public Library, as early as 1935, said: "I suppose I would only bring smiles to your faces if I would suggest that when a patient goes to a hospital it would be in keeping if a hospital librarian would find out what the patient likes, what he thought he would like to read during his stay in the hospital and then, after consultation with the physician, would provide for the patient during his stay according to his desires and his needs."²

Notable patients have, themselves, testified to the benefit received: Beers, in

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2. Compton, Charles H. "Hospital Library Service—Its Present Status and Possible Future." *Transactions of the American Hospital Assn.*, 37:586. 1935.

News and Notes

Tentative Program of the Milwaukee Conference

Theme:

Personal Morale and National Morale

LOCAL ARRANGEMENTS

COMMITTEE:

General Chairman: Miss Lilian Gaskell, Mount Mary College. **General Business,** Mr. Frank Bruce, Bruce Publishing Co. **Registration,** Sister Celeste, President, Wisconsin Unit, St. Albertus College, Racine. **Publicity,** Mrs. George Gauerke, Publicity Director, Mount Mary College. **Membership,** Sister Anastasia, St. Mary's Springs Academy, Fond du Lac. **Lodging and Hospitality,** Sister Ildephonse, Messmer High School. **Mass,** Reverend Edmund J. Goebel, Diocesan Superintendent of Schools.

PONTIFICAL HIGH MASS

The Nineteenth Annual Conference will open with a Solemn Pontifical Mass at the Gesu Church at 9:30 A. M., June 24.

GENERAL SESSIONS

Note: All sessions will be held at the Knights of Columbus Clubhouse unless otherwise noted.

Advisory Board, Tuesday, June 23, 2:00 P. M. Directors' Room.

Chairman: Reverend Andrew L. Bouwhuis, S.J., Canisius College, Buffalo.

First General Session, Wednesday, June 24, 2:00 P. M.

Chairman: Miss Lilian Gaskell. **Secretary,** Sister Mary Ruth, Mercy High School, Milwaukee.

Address of Welcome.

Christian Culture in a Crisis. Mr. Frank Bruce, Bruce Publishing Co. **Librarianship and Morale.** Speaker to be announced.

Luncheon, Thursday, June 25, 12:30. Hotel Pfister.

Chairman: Reverend Andrew L. Bouwhuis, S.J.

Guest Speaker, Miss Helen M. Clark, Assistant Librarian, Michigan State Library.

Second General Session, Friday, June 26, 2:00 P. M.

Chairman: Reverend Thomas J. Shanahan. **Secretary,** Sister Mary Ruth, Mercy High School, Milwaukee.

This is a business session at which administrative officers, committee and unit chairmen will deliver annual reports.

ROUND TABLES

CATALOGING AND CLASSIFICATION

Thursday, June 25, 9:30 A. M. Mezzanine.

Chairman: Sister Mary Luella, O.P., Rosary College, River Forest, Ill. **Secretary:** Sister M. Antonita, C.S.A., Marian College, Fond du Lac, Wis.

The Cataloger Looks at the New A.L.A. Code. Sister Margaret Rose, Department of Library Science, Our Lady of the Lake College, San Antonio, Texas.

Visual Aids in Teaching the Use of the Catalog. Sister Melania Grace, Seton Hill College, Greensburg, Pa.

COLLEGE LIBRARIES

Thursday, June 25, 9:30 A. M. Ladies Parlor.

Chairman: Miss Anne M. Cieri, Department of Library Science, Catholic University of America, Washington, D. C. Secretary: Mr. Laurence A. Leavey, Catholic University of America, Washington, D. C.

Theme: *The Staff in the College Library.*

Papers: (Limited to 15 minutes each.)

The College Librarian and the Library Applicant. Sister Marie Cecilia, Director, Library School, The College of St. Catherine, St. Paul, Minn.

In-Service Training and Staff Development. Stephen A. McCarthy, Acting Director, University of Nebraska Libraries, Lincoln, Neb.

Rank and Tenure in Catholic College Libraries. Reverend Max Satory, Librarian, St. Mary's College, Winona, Minn.

Discussion: (Limited to 30 minutes.)

Report on the Catholic Supplement to the Shaw List of Books for College Libraries.

ELEMENTARY SCHOOL LIBRARIES

Friday, June 26, 10:00 A. M. Auditorium.

Chairman: Sister Mary Justinia, S.S. N.D., Milwaukee, Wis.

A Library in Every School. Miss Irene Newman, State Supervisor of School Libraries, Wisconsin.

The Elementary School Library; the Practical Answer to Reading Problems. Reverend Andrew L. Bouwhuis, S.J., Canisius College, Buffalo.

Three Problems of Any Catholic Youth Reading Program. Reverend F. X. Downey, S.J., Founder, Pro Parvulis Book Club.

HIGH SCHOOL LIBRARIES

Thursday, June 25, 2:30 P. M. Council Chamber.

Chairman: Mr. Richard J. Hurley, Department of Library Science, Catholic University of America, Washington, D. C.

Program not yet complete.

HOSPITAL LIBRARIES

Thursday, June 25, 2:30 P. M. Mezzanine Room.

Chairman: Miss Margaret M. De Lisle, St. Mary's Hospital, St. Louis, Mo.

The New Program in which the Catholic Hospital Library Actively Christianizes Society. Miss Margaret M. de Lisle. To be followed by discussion.

Organizing the Resources of the Catholic Hospital for Effective Bibliotherapy. Reverend Charles F. Krueger, S.J., Librarian, St. Louis University. To be followed by discussion.

LIBRARY SERVICE TO CATHOLIC READERS

Friday, June 26, 10:00 A. M. (Place of meeting undecided.)

Chairman: Miss Lucy Murphy, Buffalo Public Library, Buffalo, N. Y.

Program not yet complete.

SEMINARY LIBRARIES

Thursday, June 25, 8:00 P. M. (Place undecided.)

Chairman: Reverend Harry C. Koenig, Feehan Memorial Library, St. Mary of the Lake Seminary, Mundelein, Ill. Secretary: Reverend M. E. Roche, Feehan Memorial Library.

Seminary Library Problems. Reverend Arthur J. Riley, St. John's Seminary, Brighton, Mass.

Evaluation of Religious Articles in the Encyclopedia Britannica. Reverend Raymond A. Fetterer, St. Francis Seminary, St. Francis, Wis.

Proper Care of Prohibited Books. Reverend Harry C. Koenig.

HOTEL HEADQUARTERS

Conference headquarters will be the Hotel Pfister. The President and Executive Secretary will be available for conferences throughout the convention by appointment.

WESTERN NEW YORK

The March meeting of the Western New York Catholic Librarians Conference was held at Sacred Heart Academy, Eggertsville, March 14. The Reverend Andrew L. Bouwhuis, S.J., presided. Dr. Paul Conroy, professor of history in Canisius College, spoke on "Catholic Teaching and Democratic Ideals".

In the elementary section Miss Sylvia Rauch discussed the chief advantages, to the librarian and teacher, of having the *Children's Catalog* in every elementary school library.

In the high school section the following books were reviewed:

Sister M. Georgia, Sacred Heart Academy: *The Story of American Catholicism*, by Theodore Maynard. This is a real worthwhile book for every high school library.

Reverend Bernard J. Magee, Little Seminary: *The Hudson*, by Carl Carmer. Interesting, easy to read but leaves the reader with a feeling that something of importance has been omitted.

Ring Up the Curtain, by Cecilia Young. Worthwhile information on amateur theatricals. Most high school librarians will find it a very useful book.

GREATER ST. LOUIS

The sixth annual conference of the Greater St. Louis Unit was held on February 21 at Maryville College. One hundred and ninety delegates, of whom forty-seven were members of C.L.A., were present. The program was under the direction of Mother M. Dowling, R.S.C.J., and Reverend Charles Kruger, S.J.

After an opening word of welcome from Mother Odéide Mouton, R.S.C.J., President of Maryville College, Miss Josephine Gratiaa, librarian of the St. Louis University Branch of the Public Library, spoke on "Some Catholic Books of the Year", after which Reverend John Bannon, S.J., of St. Louis University, gave a talk entitled "Latin America and the Library".

At the business session a revised constitution was adopted. Sister Julice will become chairman for one year at the end of the annual meeting of 1943 while Father Kruger will succeed as a member of the Executive Board.

The following program was followed by the round tables:

COLLEGE LIBRARIES

Chairman: Sister Coltaire, S.L., Webster College.

"Cooperation with the Public Library Service." Mother Odéide Mouton, R.S.C.J.

"Inter-library Loan Service." Miss Mary Louise Moore, St. Louis University Library.

"What Can We Do to Increase the Circulation of Catholic Literature?" Sister St. Luke, S.S.J., Fontbonne College.

As a result of the election Sister M. Elaine, C.P.P.S., St. Mary's Junior College, O'Fallon, was chosen chairman.

HIGH SCHOOL LIBRARIES

Chairman: Miss Rose Gallagher, St. Louis University High School.

In this panel discussion on the library from the viewpoints of the critic, college professor, administrator, teacher and librarian, views were given by Reverend Herbert Walker, S.J., Dr. Frank Sullivan of St. Louis University, Brother Julius M. Kreshel, S.M., South Side Catholic High, Sister Mary Bertrand, D.C., Marillac, Sister Ellen Patricia, S.J., Loretta Academy (replacing Sister Mary Alice, O.P., St. Mark's High, who was ill).

ELEMENTARY SCHOOL LIBRARIES

Chairman: Sister Mary Pauline, Ad.P.P.S.

"Why the Elementary School Library and How to Catalog It." Sister Leola, Ad.P.P.S.

"Book Selection in the Elementary Schools." Sister Mary Julienne, S.S. N.D., Milwaukee.

For the coming year, Sister Mary Pauline was re-elected chairman.

HOSPITAL LIBRARIES

This meeting was an open clinic held under the chairmanship of Miss Margaret De Lisle who was re-elected for 1943.

CORRECTION

In a recent issue Sister Mary Edna, F.S.P.A., was incorrectly listed as librarian of Marylhurst College. This should have been Marycliff High School, Spokane.

VICTORY BOOK LIST

The Committee on Defense Activities, of which Dr. William A. FitzGerald of Brooklyn Preparatory School is Chairman, has announced the completion of its "Victory Book List for Armed Forces". In the preparation of this list the Committee, assisted by the Committee on Publications and by many individual members of the Catholic Library Association, has spent more than six months in the selection of titles and preparation of concise one-line annotations. Assisting Dr. FitzGerald as members of the Committee were Brother A. Thomas, F.S.C., Cardinal Hayes Library, Manhattan College, and Richard J. Hurley, Associate Professor of Library Science, Catholic University of America.

The completed list of two hundred titles will be published by the National Catholic Community Service of the United Service Organizations of which the Executive Director is Dr. Franklin J. Dunham. The initial printing will amount to ten thousand copies. The majority of these will go to all camp librarians, corps librarians, chaplains, members of Catholic Library Association, leading Catholic colleges, large public libraries and all schools of library service.

Of the two hundred titles which reflect the Catholic way of life, all the entries are designed for recreational and instructional reading except the last ten which are these basic reference tools: *The Catholic encyclopedia dictionary*, *Catholic encyclopedia*, *Catholic Periodical Index*, 1930-1942, *Guide to Catholic literature*, 1888-1940, *Index librorum prohibitorum*, *National Catholic almanac*, *Official Catholic directory*, 1886-1942, *A reading list for Catholics*, and *Supplement*, edited by John O'Loughlin, *Index to American*

Catholic pamphlets, by Eugene P. Willing.

1942 LAETARE MEDALIST

On Laetare Sunday the University of Notre Dame announced that the 1942 Laetare Medal had been awarded to Helen C. White of the English Department, University of Wisconsin. In the April, 1940, *Catholic Library World* appeared a bio-bibliographical article on Miss White by Doctor Austin J. App. This article was the first in the series entitled "Contemporary Catholic Authors".

WILMINGTON VICTORY BOOK DRIVE

A recent news note announced that Delaware is the first state to reach its quota in the Victory book drive. Of the 36,211 volumes collected throughout the state over five thousand volumes were gathered by the Wilmington Diocesan Library under the direction of Mother Agatha, O.S.U.

THE NURSE AND THE HOSPITAL LIBRARIAN

(Concluded from page 213)

A mind that found itself, writes: "Whatever love of literature I now have dates from the time when I was a mental incompetent and confined in an institution. Lying on a shelf in my room was a book by George Eliot. For several days I cast longing glances at it and finally plucked up enough courage to take little nibbles now and then. Its contents at the time made but little impression on my mind, but I enjoyed it." In her book, *Reluctantly told*, Jane Hillyer says: "One morning the doctor said, 'Jane, would you like to have charge of the library?' I was on the top of the wave. It was as musty, dusty, ill-assorted a lot of books as ever came into the care of enthusiastic hands. But they were mine. I had the key to the shelves

in my pocket. I pinned it to my pillow at night; and walked with my hand dug deep into the wool of my sweater where it lay comfortably nested. My morale came up with a bang! I began to read real books: Montaigne, Lamb, Hazlitt. I had time, plenty of it, and I read with reasonable care and thought. I turned to Carlyle and Emerson. Emerson helped me a great deal. His bracing qualities served as a tonic to my shattered spirits. Out of *Self reliance* I carved a world of my own. It had nothing to do with my family, nothing to do with the hospital. It had only to do with me and my effort to 'make something even out of this.' For the Catholic with so infinitely more from which to draw for inspiration and strength, what an open door to the storehouse of spirituality and happiness his illness may prove to be! If we were to supply Chesterton, Daly, Brégy for the essayists, if we were to offer the healing *School of love* by Goodier instead of Emerson's *Self reliance*, if we were to hold Brother Leo's mirror, *English literature*, before the eyes of one seeing the cited names in indistinct and untruthful outline, what knowledge and peace we might bring!

"So the benefits of good reading on the mind and the heart and the soul are: first, it is intellectual; and secondly, and this is the more important thing—it is moral . . ."

DIOCESAN LIBRARY IN ACTION

(Concluded from page 207)

a genius. As teachers, parents, educators, we have a common obligation to be regarded as a credit to serious literature. What is most needed is a *beginning* and a *method*. The beginning belongs to God, but the method is ours.

Book Reviews

The dictionary of philosophy. By Dagobert D. Runes, ed. New York, Philosophical Library and Alliance Book Corporation, 1942. Pp. 343. \$6.00.

The dictionary of philosophy, making its appearance in a surprisingly small volume, may be considered in certain respects to be a welcome addition to existing dictionaries of its kind. The chief quality of this new work may be found in the special emphasis placed upon the definition of fundamental concepts as they are developed in contemporary systems of philosophy. It is not unexpected, therefore, that epistemology and mathematical logic have been afforded rather generous and detailed attention. Students of present day thought will find satisfaction in this feature. It is unfortunate, however, that this same consistency and sufficiency of treatment is not to be found throughout the entire work.

For this reason, Baldwin's *Dictionary* has not yet outlived its usefulness. To the casual reader, there appear notable omissions among the biographical sketches. This, of course, is readily understandable and excusable; yet one feels that a more careful selection should have been warranted. Again, it is a sad advertisement for the *Dictionary* to note that a fair-sized proportion of its associate editors and contributors have, in a public statement (*Publishers' Weekly*, March 28, 1942, p. 1247) repudiated any responsibility that they may have incurred toward insuring accuracy and quality so necessary in such a publication. At the same time, it is significant that the American Philosophical Association has appointed a committee to investigate the editorial principles of those who are responsible for the publication. These facts confirm the suspicion that care and thoughtful planning, indispensable in the preparation of such a work, were not found in a high degree among those finally responsible for its appearance.

Yet, if the book is intended for the undergraduate and graduate students of philosophy as

a source for general information, it is not without a purpose. The college teacher in the various philosophical branches will find it a serviceable handbook.

The correctness of Scholastic terminology has been safeguarded by the inclusion, among the contributors, of well-known scholastic scholars. In some instances, the service of scholastic contributors could have been greatly enhanced, and by the same token, the usefulness of the book to students greatly increased, had not treatment been reduced to a scarcely informative minimum.

Educational motion pictures and libraries. By Gerald Doan McDonald. American Library Association, 1942. Pp. xii, 183. \$2.75.

This is the result of an investigation of a joint committee on Educational Films and Libraries, with representatives from outstanding film groups and from the American Library Association, and made possible by a \$5500 grant from Rockefeller Foundation.

After a general consideration of the place of the film in adult and school education, the Committee looks to the library as being best fitted to solve the problem of restricted film use which is largely a problem of distribution, and recommends further study and exploration of possible uses of educational films, special training of librarians for film service, prompt and systematic indexing of films as currently produced and withdrawn from circulation, study and experimentation on various problems of preserving educational film as historical records, and finally, installation of 16mm projectors in libraries.

Existing cooperative organizations for distribution of films are examined and found wanting because of a lack of personal contact between producer or distributor and consumer. As the library appears to be the logical source of information about films, a study to improve such informational service is undertaken and among the

more urgent needs are found: film lists and evaluations made specifically for adult audiences; the support of film magazines, which should be brought to the attention of librarians through the leading journals; the linking in bibliography of films and books on the study of the film; and the preparation of reading lists for distribution when the film is shown.

In addition to such informational service, the library could most competently serve as booking agent in borrowing films for patrons.

The Appendices show the practical application of principles and the solution of problems encountered in the organization and administration of film service, with a special study of the experiences of the Kalamazoo Public Library, the Tyrrell Public Library, and the Department of Library and Visual Aids, Board of Education, Newark, N. J.

The book is recommended as a very practical contribution to the popular study of educational motion pictures. It considers the subject very broadly, yet it is alert to interpretation according to community needs.

Print, radio, and film in a democracy. Ten papers on the administration of mass communications in the public interest—read before the Sixth Annual Institute of the Graduate Library School, The University of Chicago—August 4-9, 1941. Edited with an introduction by Douglas Waples. Chicago, University of Chicago Press, 1942. Pp. xi, 197. \$2.00.

For some years we have been reading the printed volumes embodying the papers delivered before the Institute of the Graduate Library School of the University of Chicago. They have been extraordinarily useful in summarizing expert opinion, in indicating the trends of research, and often have been of great practical value in everyday library administration. *Print, radio, and film in a democracy* is good as a summary of existing thought and research in the field of communications. Where it is weak and vague is in stating more exactly the purposes for which communications should be used although they are given by implication in the generality of "administering

mass communications in the public interest", i.e., toward the furtherance of democratic ideals. A complete statement of such democratic goals is, of course, beyond the scope of this volume.

The social effectiveness of print, radio and film are shown to be much less than is popularly thought:

One popular assumption is that the most beneficial effects of print upon public opinion are likely to come from the reading of serious books on social problems. Whether the assumption is true or not—and there is some reason to doubt it—society probably cannot afford to await the clarification of public opinion by such reading. The evidence suggest that perhaps 2 or 3 per cent of the population—students and professional workers—read such books. In the formation of mass opinion, the treatment of social problems in the daily newspaper and the popular magazines are the major sources of stimuli. (p. 42)

One primary deficiency of mass communication in our democracy is the disparity between what is communicated by the best and what is communicated to the most. (p. 64)

The proportion of books in social science drawn from public libraries by readers in selected urban centers has been placed between 1 and 2 per cent. (p. 176)

These figures and deductions are exceedingly disturbing in showing that people are giving little time to serious communications and that the least common denominators, affecting the majority of people, are to be found in the fields of entertainment.

On p. 176 is an error that vitiates part of the paragraph. The statement on public library circulation in 1934 should read 450,000,000 volumes rather than 45,000,000; several sentences below, the number of books in social science circulated should be 3,000,000 rather than 300,000.

In general, this is a useful summary volume. The fact that its implications are none too encouraging is not the fault of the contributors. Serious books, like Christianity, are not successful until tried. So far, too few people have tried either.

DANIEL A. LORD, S.J.

(Continued from page 202)

Glorious notes of Christmas. 1939.
 God and the depression. 1932.
 "Going steady . . ." 1941.
 Guide to fortune telling. 1939.
 Happiness of faith. 1934.
 Has life any meaning? 1932.
 Have you a soul? 1939.
 Here's why we love our country. 1941.
 Hours off. 1932.
 How to pick a successful career. 1935.
 How to pray the Mass. 1934.
 How to stay young. 1939.
 I can read anything. 1934.
 I can take it or leave it alone. 1939.
 I don't like Lent. 1937.
 Invincible standard. 1938.
 It's all so beautiful. 1936.
 It's Christ or war. 1934.
 Last Supper, Calvary and the Mass. 1939.
 Let's see the other side. 1938.
 Letter to one about to leave the church. 1934.
 Light of the world. 1931.
 Man says, "If I were God". 1940.
 Marry your own. 1929.
 Martyrs according to Bernard Shaw. Paulist.
 Mary and her Son's Ascension. 1941.
 Months with Mary. 1930.
 Motion pictures betray America. 1934.
 Murder in the classroom. 1931.
 My Christmas gift to you. 1935.
 My faith and I. 1931.
 My friend the pastor. 1927.
 Mystic tree. 1940.
 No door between. 1938.
 Novena in honor of the Little Flower. 1927.
 Novena to Mary Immaculate. 1934.
 Of dirty stories. 1935.
 Our Lady's Assumption. 1934.
 Our precious freedom. 1933.
 Over the Christmas hill. 1941.
 Pardon my manners. 1935.
 Pope in the world today. 1938.
 Prayers are always answered. 1937.
 Priest talked money. 1938.
 Prodigals and Christ. 1930.
 Pure of heart. 1928.
 Random shots. 1930.
 Revolt against heaven. 1933.
 Ruling passion. 1932.
 Sacrament of Catholic action. 1936.
 Shall I be a nun? 1927.
 Shall my daughter be a nun? 1927.
 So we abolished the chaperone. 1941.
 So you won't fight, eh? 1941.
 Speaking of birth control. 1930.
 Story of the Little Flower of Jesus. New York, Benziger Bros., 1925.
 Successful failure. 1935.
 Thanks to the Communists. 1937.
 Thanksgiving after Holy Communion. 1934.
 These terrible Jesuits. 1928.
 They found success. 1937.
 They're married. 1929.
 This virtue called tolerance. 1941.

'Tis Christmas in your heart. 1934.
 Traveler in disguise. 1930.
 Truth's the thing. 1930.
 Visits to the Blessed Sacrament. 1937.
 War and ourselves. 1942.
 Well, what is the Mass? 1938.
 We're told: Religion in Russia is free. 1937.
 What birth control is doing to the U. S. 1936.
 What Catholicity and Communism have in common. 1936.
 What is a Jesuit? 1940.
 What is decent literature? 1940.
 What is this Mystical Body. 1939.
 What of free will? 1935.
 What of lawful birth control? 1935.
 What to do on a date? 1939.
 What's the matter with Europe. 1937.
 When Mary walked the earth. 1929.
 When sorrow comes. 1931.
 When we go to confession. 1941.
 Whose country is this? 1933.
 Why be a wallflower? 1941.
 Why be decent? 1938.
 Why leave home? 1932.
 Why we go to confession. 1941.
 Wisdom of the wise. 1937.
 You can't live that way. 1930.
 Your partner in marriage. 1935.
 Youth says: These are good manners. 1939.
 You've a right to be happy. 1940.

IV. DRAMATIC WORKS

PLAYS

Around the clock with Claire; for academies and high schools. (Queen's Work dramatic series, No. 7.)
 Behold the man. Mimeographed. 1936.
 Boyland and maidland; for parochial schools. (Queen's Work dramatic series, No. 2.)
 Camp controversy.
 Candle to Christ.
 Day we graduate; for high school students. (Queen's Work dramatic series, No. 5.)
 Facts and fairy tales.
 Fantasy of the Passion. 1929.
 For flag and cross; a demonstration of Catholic educational loyalty. (Queen's Work dramatic series, No. 13.) 1929.
 Magic gallery; for parochial schools. (Queen's Work dramatic series, No. 3.)
 Making of Miss Graduate; for colleges and high schools. (Queen's Work dramatic series, No. 1.) 1927.
 Pilate the governor.
 Santa Claus's workshop; for parochial schools. (Queen's Work dramatic series, No. 8.)
 School's over.
 Shepherd of his flock.
 Six one-act plays. Benziger, 1925.
 Storm-tossed, a social order drama. Mimeographed. 1936.

PAGEANTS

Alma Mater.
 Dreamer awakes, a mission crusade masque. Cincinnati, Catholic Students' Mission Crusade, 1923.

(Concluded on page 224)

New Books

Biography

EDWARDS, E. J. *Thy people, my people.* Bruce, 1941. Pp. 251. \$2.00.

This novelized biography has a peculiarly timely interest and importance. Its setting is a living part of our times and our hearts. There is much in the story of Father Courtney, a native of New York State, who spent ten years as missionary in the Philippine Islands. He may be compared to the U. S. selectee, the all-American boy of whom it can also be said: "they who have abandoned all to save souls in foreign lands." There is much reality behind these words. He, too, like Father Courtney, left home and friends to battle on a pagan front for Christ and country. He, too, has undergone the same discouragement and mental depressions produced by loneliness, tropic heat, rain, and shell-fire, living death and probable torture. He, too, may some day be buried somewhere in the China Sea. The book breathes the spirit of love and sacrifice for God and forcibly drives home the value of a heroic missionary's life, whether he be the soldier of Christ or the boy who has just gone forth in the armed forces of his country.

HABIG, MARION. *Contardo Ferrini, a modern hero of the faith.* St. Anthony's Guild, 1942. Pp. 20. \$0.05.

Exemplary life of a modern lay apostle.

SULLIVAN, WALTER. *Paul the apostle.* Paulist, 1942. Pp. 48. \$0.05.

Story of the conversion and missionary labors of St. Paul.

TREACY, GERARD. *Ignatius Loyola, the soldier saint.* Paulist, 1942. Pp. 32. \$0.05.

Narrative based on the autobiography of St. Ignatius.

Fiction

KENT, MICHAEL. *The Mass of Brother Michel.* Bruce, 1942. Pp. 307. \$2.50.

Michel de Guillemont is deeply in love with Louise de Cançonnet. Through the machinations of his brother Paul, combined with an

accident in which he is crippled for life, Michel's marriage is prevented and Louise believing Michel dead marries Paul. Cast out of his father's house, Michel, in despair, is found by Father André and taken to a nearby monastery. As his despair lifts, Michel develops an intense love of the Mass and a desire for ordination. Because of his crippled condition this is impossible and he becomes a brother, offering himself as a propitiatory and reparatory sacrifice in place of Martin Luther who is desecrating the Mass. The story of Brother Michel's life in religion is beautifully and realistically told and culminates in a temptation by Louise to adultery, her conversion and their martyrdom by Huguenots. The book is highly recommended as one of the best historico-religious novels this reviewer has ever read.

SYLVESTER, HARRY. *Dearly beloved.* Duell, Sloan & Pearce, 1942. Pp. 262. \$2.50.

Dearly beloved is a strange story dealing with the personal reactions of two young Jesuit priests and a young layman to racial prejudice as it exists in northern Maryland, a country where Catholicism has existed for three hundred years but where seemingly its adherents had completely denied validity of the doctrine of the Mystical Body as it applied to Negroes and were merely nominalistic in the practice of their faith. The priests' idea is to overcome racial prejudice through an economic approach involving cooperatives on the Antigonish principle. To aid in this work John Cosgrove, a young and idealistic graduate of Georgetown and Harvard, is brought in and finds his own troubles when he becomes involved with Jane Saunders, a young nymphomaniac. The entire story ends in confusion. There is a great deal of profanity, vulgar and obscene language. In several cases there are suggestive passages. The entire Jesuit organization is thoroughly berated for conservatism with one or two individuals commended for their cold logicity. Many passages in the book are not in good taste, and the whole book may be characterized as hard, brutal, uncharitable and cynical in tone.

History

KRZESINSKI, ANDREW J. *Is modern culture doomed?* Devin-Adair, 1942. Pp. viii, 158. \$2.00.

A consideration and examination of the duality of culture and civilization existing in the modern West; the traditional Christian culture and the anti-traditional materialistic culture, with the optimistic conclusion that the forces of materialism are being spent in self-destruction, and that the principles of Christianity, unchanged in the midst of confusion, will remain as the hope and salvation of the world, beckoning man to a new and happier period of history.

O'CONNOR, JOHN J. *The Catholic revival in England.* Macmillan, 1942. Pp. 102. \$1.00.

With the brevity that characterizes the works of *The Christendom Series*, the author covers the heroic period of the Catholic Revival in England, 1770-1892, the age of Wiseman and Manning. He sets forth the accomplishments of these two Churchmen in rapidly advancing their Cause, and calls attention, too, to the shortsightedness of the latter in depriving Newman of the same freedom in the intellectual sphere that he had himself achieved in the social and political field. The essay concludes with a brief note on the conditions of the Church in England today.

WALSH, GERALD GROVELAND. *Medieval humanism.* Macmillan, 1942. Pp. 103. \$1.00.

This is the fourth volume in *The Christendom Series*. The growth of Christian humanism, which the author compares to the Christ Child's growth in "wisdom, age, and grace", is traced through Hellenic, Roman and Celtic contributions to its culminations in the works of Aquinas and the more readily comprehensible Dante.

Juvenile

BAITY, ELIZABETH CHESLEY. *Man is a weaver.* Viking, 1942. Pp. 334. \$2.50.

A comprehensive, panoramic view of the evolution of weaving, from the intertwining of animal sinews for the first prehistoric fishing line, to the weaving of synthetic fibers to modern man-made machines. A history of civilization through the ages—prehistoric, ancient, medieval, and modern—written in a clear, captivating, popular style, and based upon the authority of seven years of research by the author, and careful checking of specialists. Added stimulating features are found in the excellent reproductions of ancient paintings and carvings, and fragmentary bits of lost civilizations as drawn by C. B. Falls.

Literature

CONNERY, ROBERT H. *The land of the free.* Catholic University of America Press, 1941. Pp. 120. \$1.00.

These plays are among the finest published for school and classroom use. Catholic in tone and yet possessing fine dramatic content, they comprise six distinct pictures of Catholic contributions to our nation's political heritage. Of particular worth are, *The story of Charles Carroll*, the last of the signers of the Declaration of Independence; *For faith and freedom*, the story of Mother Philippine Duquesne; and *With charity for all*, the story of Mother Rose Hawthorne Lathrop.

The stage adaptations by Walter Kerr will prove beneficial in the classroom production of the script.

Contents: I. Land of sanctuary; The right of religious liberty. II. Charles, Carroll, the last of the Signers; The right of political liberty. III. The winning of the West; The right of law and order. IV. For faith and freedom; The right of educational liberty. V. For God and country; The right to work. VI. With charity for all; The right of private charity.

Religion

CONFRATERNITY OF CHRISTIAN DOCTRINE. *The New Testament series.* Syllabus II. *The Life of Christ.* St. Anthony's Guild, 1942. Part 1, Leader's or Instructor's manual, \$0.15; Part 2, Student's manual, with map and colored illustrations, \$0.25.

Study outline with visual aids, Scriptural references and study assignment aids.

DELANEY, JOHN P., S.J. *My mind wanders.* New York, Institute of Social Order, 1942. Pp. 64. \$0.03.

Counsel against distraction during the Holy Sacrifice of the Mass.

GILLIS, JAMES M., C.S.P. *What is wrong and how to set it right.* Seven addresses delivered in the nation-wide Catholic Hour . . . on Sundays from November 2, through December 14, 1941. Washington, D. C., National Council of Catholic Men, 1942. Pp. 72. \$0.15.

Contents: Cause and cure: deeper down and further back. Tell the truth and save the world. The fifth freedom: From the mass mind. Local or universal: Patriotism or internationalism? Total reform or none: economic, political, moral. Politics in religion? Religion in politics. From Christ and to Christ.

GRAEF, RICHARD. *Blessed are they that hunger.* Pustet, 1942. Pp. 175. \$2.00.

Translated from the German. This vital and intimate study of the fourth beatitude is an inspiring help to the soul striving for perfection. With faith as a starting point of the spiritual ascent, the author emphasizes ardent desire and willingness to serve as the only means to intimate union with Christ. The text is substantiated by numerous citations from Scripture and by more than three hundred bibliographical footnotes.

LORD, DANIEL. *The war and ourselves.* Queen's Work, 1942. Pp. 40. \$0.10.

On facing war and peace with sanity and courage.

MCCARTHY, JOHN C. *The divine drama.* Benedictine Convent of Perpetual Adoration, 1942. Pp. 56. \$0.10.

A poem on the beauties of the Eucharist, written in a metre suggested by Dante's *Divine Comedy*.

O'BRIEN, ISIDORE. *Half the young men.* St. Anthony's Guild, 1942. Pp. 27. \$0.05.

A spiritual defense in the midst of material warfare.

O'BRIEN, JOHN. *Why drink?* Paulist, 1942. Pp. 31. \$0.05.

A plea for total abstinence.

SCOTT, MARTIN J., S.J. *No pope can be wrong in teaching doctrine.* America, 1941. Pp. 24. \$0.10.

On the infallibility of the pope.

SCOTT, MARTIN J., S.J. *This is My Body.* America, 1941. Pp. 24. \$0.10.

Questions and answers on the Mass with study club outline.

WYSE, ALEXANDER. *Why penance?* St. Anthony's Guild, 1942. Pp. 22. \$0.05.

The meaning and purpose of the Lenten fast

Sociology

NATIONAL CONFERENCE OF CATHOLIC CHARITIES. *A call to service. A handbook in the field of charity for volunteer women's organizations.* Washington, D. C., National Conference of Catholic Charities and N.C.C.W. Pp. 36. \$0.15.

Practical outline with suggested topics for discussion.

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(Concluded from page 221)

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